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A Certain

INFORMATION

Of a

Certain Discourse.

That happen'd at a

Certain Gentlemans House,

In a certain

COUNTY.

Written by a certain Person
then present, to a certain
Friend now at *London.*

From whence you may Collect the
great Certainty of the Account.

An Thomas Bunnell

L O N D O N :

Printed, and Sold by JOHN BAKER at the
Black-Boy in *Pater-Noster-Row.* 1712.
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Special and other public records

A

Certain INFORMATION

Of a Certain

DISCOURSE, &c.

SIR,

I Have observed, within this Two Years, so great a Swarm of Informers in this Nation, that there has scarce been any Coffee-House either in the Town or Country, but has had some of this Honourable Profession, so Famous for attentive Ears and good Memories, waiting to catch at any thing, that

B may

may be said concerning Publick Affairs, that by repeating it to those, whose Hirelings they are, they might deserve their Pay. Resolving therefore to be Fashionable, I am turned Informer myself, and have sent you up a faithful Account of a Conversation I was present at. But so far I shall differ from my Brother Informers, as to name no Names nor betray no Body; nay I had rather pass for the Author of this long Conference myself, than discover to either of the Secretaries of State, who were concern'd in it. Which is a plain Proof, that I shall be paid for it by no Body, but the Bookseller, and it's much if he pays me either.

Before I come to the Account it self, it will be very proper to tell you what sort of People my Dialogists were, and what Nick-Names I shall give them here.

The Worthiest of them all, my Fancy bids me call *Philologus*, and if the Reader understands *Greek* as well as me, he will guess why. He is a Gentleman

tleman of a Plentiful Fortune, Excellent Parts, and a good Measure of Learning. He is beloved by all that know him, and esteem'd by all that have heard of him. He is Generous, Affable, Good-natur'd and Pleasant, and one who loves to take a moderate Glass with his Neighbour. He is a Profest *Whig*, but yet he keeps so good a Correspondence with the *Tories*, that they all cultivate his Acquaintance, and shew him a great deal of Respect. In short, he is a Compleat Pattern of what a Country Gentleman should be. After so particular a Character, every Body will guess at the Man, for there are so few like him, that he must be as well known by this Discription, as if I had named his Christian and Sir Names.

Near him there lives a Gentleman, or to give him his Proper Name, a Country Squire, who is the perfect Reverse of *Philologus*. One that Hunts all the Morning, and Drinks all the Afternoon. Whose Courage consists in Leaping Ditches, and whose Conversation is made up of nothing, but

Here's to You's. He had been at *Oxford* in his Youth, and acquired the chief Learning of that Celebrated University, which lies in Smoaking, Drinking and Railing at the *Whigs*. I shall not add a fourth Vice, which I am told begins to flourish there. The only good Quality that our Squire has, is that he Respects and Esteems *Philologus*. We will call him *Scudiero*, let the Reader look his *Spanish Dictionary* if he has one, for the Meaning of the Word.

About this time there was come to the Parish by *Scudiero's* Presentation a Parson; whom we will call *Daribens*. He received his Creed new Cut and Dry from *Oxford*, which consisted of Three Articles, *viz.* That he must abuse the *Whigs*, if ever he intended to gain Preferment, that he must Damn the *Dissenters*, if he would prove himself a Zealous and True Church-Man, and that he must Vilify the *Dutch*, if he desired to pass for a True Born *English-Man*. However he oftentimes Visited *Philologus*, and was sure to Pocket up some of his

his Sentences, which he produced again on *Sunday*, and by that Means his Sermons looked like Pieces of Embroider'd *Canvas*. But though his Education had filled him with several false Notions, yet he was Naturally a good Honest Man, and had more Sense and Sincerity than most of the Clergy have.

These Three being met on the First of *November*, N. S. which is Four Days before the Fifth, at *Philologus's* House. After every one was Seated, Wine and Beer placed upon the Table, the Servants withdrawn, and that more troublesome Companion, the first Compliment over, *Philologus*, began as follows.

But hold, he shant begin, till I have answered an Objection, which may be made by the Reader, how I came to be present, and not say a Word all the Time. Why perhaps, I am the *Spectator*, who never talks in any Company; no that, says my Reader, I'm sure you are not. Well then perhaps I am *Philologus*,

or

or perhaps I am one that Listened at the Door, or perhaps, I spoke and wont tell you what I said, or perhaps, I held my Tongue, and what's that to any Body, and now *Philologus*, begin as soon as you please.

Philologus. Gentlemen, it is strange what a Nation may be brought to bear by Steps. Slavery has a harsh Sound to a free People, and yet that by Degrees, they may be brought to bear, *Sweden* and *Denmark*, are Instances of this. But what I wou'd take Notice of now, is the Steps, by which the *Tories* have been brought to hear of a War with *Holland*, not only with Patience, but Applause, when the Thoughts of it, wou'd have shock'd the Hottest of them Two Years ago. At the Change of the Ministry, we were told, that either we should have a good Peace, or a vigorous War; For this End the D. of *M.* was continued in *Flanders* that Year The next Winter the Queen thought fit to discard him; however, we were told, the War should be carry'd on with Vigour against the *French* King.

The

The *Dutch* next were accused of breaking their Treaties, but yet we were told, that the Duke of O. shou'd Act in Concert with them, During all this Time a Separate Peace was Exclaimed against by both sides. But when it appeared, that Orders had been sent to our General not to Fight, then the Note was changed, and we were told that we must have a Peace, for we were too Poor for a War; this the Nation bore very contentedly. Which made some great Men step a little higher, and declare, that they thought a War with *Holland* a very Reasonable and Advantageous thing. Even this the Nation bears, and as I am told, *Daribeus*, you declared such a War to be necessary in your last Sermon. I shou'd be glad to hear your Reasons for entering into a War with those, whose Interest the Queen declared to be *Insparable* from her own. What Arguments can be used to make us Ruin those, who Saved us from Ruin in 88, and why are they so suddenly chang'd into Enemies, that we

must

must Fight against, from being Allies,
that we Fought with.

Daribeus. Sir I shall give you my Reasons for a *Dutch* War. But first I must observe that the word *Inseparable* is wrong Printed in the Queens Speech, who said, as I am informed by very good hands *Separable*.

As to a War with *Holland*, I conceive it to be reasonable on a Two-fold Account, namely first, because the *Dutch* are our Enemies. Secondly, because a War with them must be very Advantageous to the Nation.

1st. Its plain that they are our Enemies, or else they wou'd not Rob the Pilchards and Heirings out of our Mouths. They have enriched themselves by a War that every year impoverishes us. They have likewise sent an Insolent Letter to the Queen, which was also Printed without her Leave. They design to make a Province of us, and are already grown too great for the Maintenance of the Balance of Power in *Europe*. They break
all

all their Alliances and shall we keep ours with such Frogs? No; our Succession does not want such Guarantees as them, when we may have the King of *France* himself: 'tis better to have the Great *Turk* than these *Hogen Mogens*. They are Enemies to our Church and want to introduce Presbytery here. They harbour the Foreign Troops in the Queens Pay, who are so many Traytors, for not following the Duke of *O*. They may boast of their great Liberty when most of them wear woden Shoes. This I think is sufficient to prove, that they are our Enemies.

The second Point is, that a War with them will be Advantageous to us; It will vastly encrease our Trade, and it will make the House of *Bourbon* forget all the Mischiefs we have hitherto done them, and become our firm and hearty Friends. It will make our Queen respected when it appears, that she has the Spirit to resent affronts. These are Advantages sufficient to Encourage us to enter into a War with them.

Scudiero. I hate the *Dutch*, they are a pack of Scoundrels, almost all their Towns are damned, *Rotor-dam* 'em, I say, for they are our Enemies; and so honest Parson, here is a Bumper to their Confusion.

Phil. Daribeus, I have heard you with a great deal of Patience, and desire the same Return from you; while I answer your Speech Piece by Piece.

First then, I do assure you that *Inseparable* was spoken as well as Printed, though I can't deny but you had some Grounds to question it.

Your Accusation of the *Dutch*, that they rob our Pitchards and Herings, is entirely Groundless, since we must Permit them, or any other Ally, to take those Fishes from our Coasts, which lie there entirely useless to us. It is likewise very unjust to say, that they are enriched by the War, when there is no spot of Ground there but pays Eleven Shillings in the Pound every Year as a Tax. As to their having sent an Insolent Letter to the Queen,

I

I can't see how you will fix that Crime upon them, unless you reckon it a piece of Insolence to represent their Case in a Modest manner, and complain of what they think Grievances. It is a very Ridiculous thing to fear, that a Commonwealth will be too great, or extend their Territories beyond, what is just necessary for their Barrier. No Commonwealth ever attempted to enlarge their Dominions by Conquest, but *Rome*, which was ruined by that Folly. You may declare that we want no *Dutch* to guard our Succession, but I fear, a Practical answer will soon be given to that. I am sure 'twou'd be nobly protected by the King of *France*, and is as safe in his Hands, as if the Pretender were its Guardian. We ought not to accuse the *Dutch* of wearing Wooden Shoes, when they may with so much Justice tell us, that we have heads of the same Mettal. Nor will their being Enemies to our Church, be any Objection to their being our good Friends, since we allow it to be none against the French King, who is and has been the hottest and most violent Enemy,

that ever the Protestant Religion had. Your Vile Pun of *Rotor damn 'em, Scudiero*, was as vilely applyed; for since we receive the Pox from *France*, and Damnation from the Papists, we can only in Justice return them thither. Its much of a Piece with our going to War with the *Dutch*, because the *French* King has abused us. For my Part, I can scarce bear any Reflections on those Brave States; I remember the Obligations this Nation had to them in 1688, How they saved us from the Chains of Slavery and Superstition of Popery. And therefore I am convinced, that to forsake them for the *French*, who have so often brought us to the brink of Ruin, wou'd be the Highest Pitch of Ingratitude. The foreign Troops, *Daribeus*, might have been called Traytors, with a great deal of Justice, had they follow'd the Duke of O. against their Masters Orders, Meerly to receive their Pay and Arrears, but now, I think, they deserve a much better name, I am apt to call them Brave and honest Men. Nor can I join in accusing the *Dutch* of having broke their Alliances; they have observed

served all theirs Religiously, I wish I cou'd say as much for a Nation, I am more concern'd for. And thus I have Answer'd all your Objections against the *Dutch* as being our Enemies. I shou'd think that it wou'd be unnecessary to prove that a War with Friends wou'd be Disadvantageous to us. However I will answer what you have urged upon that Head.

You say, that such a War will make the House of *Bourbon* our firm Friends, and of Consequence procure us better Terms, than otherwise we are likely to have. But you don't consider, that by the Ruin of *Holland*, all that the Grand Monarch gives us by the Peace is destroyed. For if there is no Body left to oppose his retaking, whatever he grants us by the Peace; there is no doubt of his doing it. He has not been so very Scrupolous in the observance of any Treaty that ever he made, to give us cause for such an Implicit-Faith in him.

If we Ruin *Holland*, we can expect no berter than to become a Province
to

to *France*, whereas if *Holland* reduces *France*, we shall share in the Benefit, by getting rid of a Troublesome and Dangerous Neighbour. In short, as *Sir William Temple* observes, *Holland* and this Nation are so united in Interest, as that the one cannot long be Preserved after the Destruction of the other. We shall not Laugh at their Misery, because we shall very soon partake in their Affliction, and Repent our Folly when 'tis too late, and we are past Relief. Like a Rake at the *Temple*, who took up a Resolution of losing no more Money at Play, when he had not a Farthing left him to lose. If this should be our Case, as in all human Probability it may, what Recompence will a few Heads be for the Ruin of a whole Nation? When a Servant has broken your China, breaking his Head does not mend it, no more will hanging the Villains that have sold you, mend your Constitution. Not but I shall be very zealous for Hanging them; for though it will do us but little good, yet it will do them a great deal of Harm.

Entering

Entering into a War with *Holland* only to avoid a War with *France*; is like the Story of a Gentleman who Shot himself at Night, to avoid Fighting, with one that had Challenged him next Morning.

But if a War with *Holland* were ever so Reasonable, yet it will require Money to carry it on, and I remember the Reason given for our making Peace with *France*, was our great want of Money. I hope you will not find Money for a War with *Holland*, when you cou'd not find any for one with *France*.

Davi. Oh Argument, Argument, the Lord rebuke thee. Sir this is nothing but dark *Whiggish* Cant.

Scud. Ay, ay, 'tis nothing but Cant, and such Cant, as cant be understood, and so here's a Bumper to the Church's Health.

Phil. You might have added, that it was such Cant, as cant be answered.

swered. But prithee, *Daribeus*, act as a good Clergy-man ought, and either answer my Argument, or acknowledge your Error.

Dari. I shall not, at present determine, whether a *Dutch* War be proper or no; I incline to think otherwise upon what you have said. But I am certain of this, that whether a War with *Holland*, be profitable or not, a Peace with *France*, is not only Advantageous, but Necessary. But it is one of the Characteristicks of you *Whigs* to abhor Peace.

Phil. You entirely mistake us, for we are against no Peace, that is but a happy and desirable One. Peace at Home, we have endeavour'd, though in Vain, to maintain in Opposition to the Malicious and Crafty Labours of the *Jacobites* to divide us. This is a sort of Peace, that the Clergy have been far from promoting, though it was their Duty, but that is generally in Objection against doing a thing with them. But even a Peace with the King of *France*, is what
the

the *Whigs* are Zealous and Hearty for. But they were of Opinion, that routing his Armies, taking his Towns, ravaging his Country, and dispersing his Fleets, were the only proper and effectual Methods of obtaining a Safe and Honourable Peace. Have not the *Whigs* been remarkable for their Expence in Faggots, Candles, &c. upon any Victory, that the Confederates gain'd over the Enemy? Did not a *Whig* Parliament express a great Desire, that a Peace might speedily be concluded on reasonable Terms? These are things so well known, that it can appear no better than a Jest, to say, that the *Whigs* are against a Peace. But I had almost forgot, that by the Word Peace, some Men mean a Base and Dishonourable One, this indeed the *Whigs* are not ashamed to declare themselves against. They wou'd not be Slaves to a *Papist*, nor a Province to *France*, they wou'd not go out of a War shamefully, without obtaining the great End for which they enter'd into it; and that was the Preservation of our Trade, which is Impracticable, if *Spain* and

the *Indies* remain in the Hands of any Prince of the House of *Bourbon*. This is the only Peace the *Whigs* are against, and that only, because they perceive, that this Peace is against the Interest and Safety of this Nation. And wou'd be more Ruinous to us, than continuing the War ever so long.

Dari. And this is the only Peace, that you can ever expect the King of *France* will consent to now. Nay, I cant but think, that *Spain* and the *Indies* are better in the Hands of King *Philip*, than if they were in the *Emperor's*, who then wou'd grow too Powerful for us, and perhaps, we shou'd in some few Years be obliged to Fight against him as the Terrour of *Europe*, and so Engage our selves in such another Bloody Scene of War, as we have had for Twenty Years against the *French* King. Now 'tis plain, King *Philip* will never attempt an Universal Monarchy, nor grow, too Powerful, having Renounced all Title to the Crown of *France*. So that this being
so

so desirable a Peace, and you being against it, is a plain Evidence that you *delight in War*.

Scud. Ay, Sir, Mr. *Daribeus*, is very much in the Right, for if we wait till the King of *France* is willing to resign *Spain* to King *Philip*, we may wait on till Dooms day, ay marry may we, and I suppose, the Nation will not care to pay the Plaguy Taxes so long as that. Now as to recovering *Spain*, there is no likelihood of that, for King *Philip* remains still at *Madrid*, and King *Charles* lyes a great way off with his Army at *Vienna*, and dare not come near him. So that as I said before, so I say again, the Parson was much in the Right. But come here is my Lord *Bully's* Health in a Brimmer, for faith I am no *Trimmer*; Pox on't, let us us drink and leave Arguments to Idle Fellows.

Phil. Gentlemen, I shall want nothing but your attention to convince you how much you are imposed upon by the Lyes of Crafty ill Designing
D 2 Men,

Men, who must sink, when Truth begins to be Valued or Believed.

It is plain, that either *Spain* and the *Indies* must remain in the House of *Bonrbon*, or be given to the House of *Austria*, or divided between the Two. I shall shew the Consequences of each of these Schemes, and then leave you to Judge, which will be the most Advantageous to *England*.

First, As to the First; It has been the Opinion of our good Queen in most of her Speeches, that we were a Ruin'd Nation if *Spain* and the *Indies* remain'd in the Hands of King *Philip*. I thought the Excellent *Letter to a Member of the October Clubb*, might have convinced you how necessary it was, that they shou'd be taken out of his Hands. I refer you to that Treatise for the exact Calculations, there made, of the vast Decrease of our Trade, by *Spain* and the *Indies* remaining in the Hands of any Prince of the House of *Bourbon*. He shews that Carrying on the War with *France* does not so much Impoverish
us,

us, as a Peace of that Nature wou'd. But I suppose you may not have read this Book, according to that laudable *Tory* Maxim, *Of hearing but one side*, which by that means is sure of being in the Right. But pray, *Scudiero*, don't fancy that this Decrease of Trade will not affect your Land, for when little Money is Imported, but a little will be given for that, or your Sheep either. I believe you then will be convinced, that you had better have paid on heavy Taxes towards the War, than lost Half the Value of your Land by a Peace. But this is not all, for the King of *France*, who has not maintain'd the Family at *St. Germain's*, with no Design, and to no purpose, being each Year enrich'd by that Peace, which each Year Impoverishes us, will be in a Capacity of sending us over a Sovereign, when we shall be unable to oppose him. So that I fear the Consequences of such a Peace, wou'd not be only Poverty, which is bad enough, but Popery and Slavery too; from which, Heaven defend us.

As

As to King *Philip's* Renunciation of the Crown of *France*, I hope we are too well acquainted with the Sincerity of *France* in her Renuntiations, ever to trust to them again. If we do, we deserve to be cheated, according to a very Significant Scotch Proverb; which says, *gin a Man cheat me eens, the Deel take him, gin a Man cheat twa times, the Deel take him and me beth, and gin a Man cheat thra times, the Deel take me alene.*

But supposing, if it will admit of a Supposal, that this Renunciation is honestly meant, yet it is certain that *Philip* will Traffick with *France* and not with us, and that will be of the same Effect, as an Union of the two Kingdoms. We may Flatter our selves that it is the Interest of *Spain* to Trade with us, but we shall never perswade a French Prince on that Throne, that he ought not to favour his own Country to the Prejudice of any other. But were *Philip* to Stipulate to Trade with us, and us only, for those Manufactures, which we export, yet this without a Guarantee, wou'd be Precarious.

rious. For it is Ridiculous to imagine that any Cautionary Towns in *Spain* will be of use to us, in forcing *Philip* to observe his Treaties; since he can give us no Town there, but what he can retake, whenever he pleases, besides that maintaining Garisons at such a Distance, wou'd be a Charge not much less than that of a War.

Scud. How can that be, when *Dunkirk* and *Port Mobeuge* won't cost the Nation, not they two together, a hundred Thousand Pound, and yet King *Philip* will never be able to Take them.

Phil. Sir, I beg you wou'd not interrupt me till I have done, and then I shall be glad to hear any thing you'll Answer.

Secoudly. The Second Scheme I mentioned was a Partition of the *Spanish* Monarchy. This I shou'd be glad to see the ground of a Peace, provided the *Indies* or the Better Part of them were in the Emperours Hands. For else the same Inconveniencies will attend

tend such a Peace, as if *Spain* and the *Indies* were entirely in King *Philip's* Hands, since whoever has the Trade of the *Indies*, either wholly, or Chiefly in their Power, will be Master of the better part of *Spain* by Consequence; which only Subsists by that Trade. And indeed the only Rational Scheme of a Partition, is giving Old *Spain* and the *Indies* to the House of *Austria*, and the Rest of *Spain* to King *Philip*.

Thirdly. The third Scheme, is giving *Spain* and the *Indies* entirely to the Emperor; and for my Part, I can see no danger in this. For how can he ever grow too Formidable, that can neither bring over Men from *Germany*, nor Gold from *Mexico* without the Assistance of *Dutch* or *English* Ships; and can only be secure against *France*, by Cultivating a Friendship with the Confederates. You may ask me, how *Charles* the Fifth became the Terror of the World, if *Spain* and *Germany* are so Feeble, as I represent them. But you are to consider, that the Emperor then had a much greater Power and Wealth in *Germany*, than he has now; and

and that *Spain* had then both a Fleet and good Soldiers, both which it wants now ; and yet this *Charles* the Fifth, was all his Life time Strugling with *France*, which though it was not then the Quarter of what it is now, yet was a Match for *Spain* and *Germany* united and in the Hands of a Wise and Great Prince.

But besides, we cannot pretend to dispose of *Spain* and the *West Indies*, without breaking our Alliances with the Emperor, and Ruining all the Reputation, that our former honest Management has gained us in Europe.

For my Part, I wou'd have the *French* King the only perfidious Prince in Christendom, I wou'd fain have the War carryed on Vigorously against him by all the Allies. I shou'd be well contented to pay half, nay three parts of what I have, to carry on the present War. For I cannot, but think, that we are now disputing *pro aris et focis*, it is not meerly whether such a Prince shall have such a Kingdom or no ; But whether all *Europe* shall be Freemen

or Slaves; whether *France* and *Spain* shall be united, the Empire become their Vassals, the *Dutch* return to that *Spanish* Yoak, which they once so nobly shook off, and whether we shall be the Province of *France* and the Subjects of a Papist. This is the point that *France* has in view, and either by gaining it she will be the Mistress of the World, or else by losing what she has gotten by Usurpations, be reduced to a State of being no longer Formidable to the Allies. If we let *Philip* retain *Spain* and the *Indies*, he and his Grandfather will share the whole wealth of the World between them, and by that means make all the other Powers in *Europe* Beggars, and necessary Dependants on them. But if the Emperor has these Kingdoms, he must divide his Wealth amongst the Allies, whose Assistance, will be as necessary to him, as his Gold is to them.

I have taken no Notice of the Concessions the King of *France* makes us, such as giving us the *Assiento*, *Port Mahon*, &c. for these are no better than
Rattles

Rattles, such as we give Children to please them, but with a Design to take them away, when they are grown to an Age, that they dare not cry for them.

Dari. Sir. I think you are very bold in saying, that *Spain* is now united to *France*, when the Queen says they are more divided than ever. I think truly the Emperor does not deserve to have *Spain* and the *Indies*, or any thing else. since he has been so ungrateful to the Queen, who has been a perfect Mother to him: for she first sent him over with an Army to *Catalonia*, and then by her Influence procured him to be made Emperor. Whereas he in return for these great Favours, sent over a Minister to abuse her, whom he has since advanced to a very great Post, Besides this, he has sided with the *Dutch* against our Queen, who for that reason ought not to regard his Interest.

Scud. I warrant you by that Minister that you mention'd you meant
Count

Count G——s, I do declare I verily think that he deserves a Gallows, and that's all I shall say. For I hate talking, it spoils Company, and so here's to you *Phil.* in a Bumper, that's a Thumper; and by *Gingo*, a fart for all the G——s's in *Germany*, and *England* too. But what is it makes you Smile *Philologus*, so like a Basket of Chips.

Phil. To hear you Preach over your Liquor. But, *Daribeus*, I believe you are not of *Scudiero's* mind, you think perhaps, that talking is the Life and End of Company, and therefore I shall go on, and give you my thoughts concerning the Emperors Conduct towards our Queen.

First, I deny that it was she procured him to be made Emperor; but yet I confess, that his Ingratitude, had he used her Majesty ill, wou'd be Inexcusable. But I cannot find the least Instance of it; as to the advancing his Minister to a very good Post; no Body will deny, that it was proper to do so, in Recompence for the great Services he had done him Abroad, nor cou'd he
quarel

quarrel with him, unless her Majesty wou'd have Signify'd his Crime, which though he desired it, yet she never thought fit to do. This puts me in mind of a Story of a certain Lord, that has visited the Emperor of late, which is much *a propos* to the present Case.

This Lord having dined with a Gentleman of his Acquaintance, desired him, to turn away such a Servant, who had waited at Table; the Gentleman replied, that if the Servant had affronted his Lordship, he wou'd turn him away, but otherwise he shou'd be very unwilling to do it, for he was an Excellent Servant; the Lord upon this Replied, that he did not like the make of the Fellows Face, for his Nose stood Awry, and in short, unless he wou'd turn him away, that he might expect never to see him within his doors again; now what think you the Gentleman did? Why he forbid his Servant waiting at Table; when that Lord dined there, but was not such a Fool as to turn him away upon so Sleeveless an Account.

As

As to the Emperors siding with the *Dutch* against our Queen, it was in a Case, where most of his Lawful Dominions were going to be given away in a Treaty of Peace, and this it cou'd not be expected that any Prince wou'd consent to. It were an odd Piece of Gratitude to part with *Spain*, when her Majesty was the first who put him in Possession of it. No, he has too much Respect for her, to give away her Presents so easily. And thus I think I have clear'd the Emperor, as well as the *Dutch*, from the Slanders of a set of *French Englishmen*.

Scud. Sir, will you please to smook a Pipe of Tobacco with me, mine is right *Virginia*, the best in *Europe*.

Phil. Sir I have not been long enough at *Oxford*, to learn that noble Qualification; I have other uses for my Mouth, besides making a Chimney of it. But pray, *Daribeus*, let me hear your Thoughts with respect to what I said last.

Dori.

Dari. Suppose I shou'd yield to you, that *Spain* and the *Indies* had better be given to the Emperor than to King *Philip*; yet I must insist upon it, that it is out of our Power to do it. The Common People will not bear any more Taxes; you may tell them of the Advantages which will accrue to us, by *Spain* and the *Indies* being placed in the Emperors Hands, and they will tell you, that they are ready to Starve, and that their Families want Bread. So that I am for a Peace of any Kind, because I am convinced that we cannot possibly carry on the War.

Scud Lord, Why do you two argue about a Peace, whether it ought to be made or no, when it is already made. It is as though a Man shou'd talk of Plowing his Land after 'tis Sown, or as though I shou'd talk of drinking Potluck, now that the Bottle is empty.

Phil. Gentlemen, the Point is not whether a Peace is made or no, but
whether

whether if it be not made, we have Money to carry on the War. I am apt to think that even without Taxes we have enough.

Well; where is this Money then to be found?

Why, where shou'd it be but in the Treasury, and there must be a very great Sum; for Eight Millions were given the last Year, upon Funds that over-answer'd; and this Year Six Millions and a half were given. Last Year we paid no Army in *Spain*, and this Year we have none there at all, and but a very inconsiderable one in *Flanders*. Now during the Administration of the late Ministry, one Year with another, not so much as Six Millions were given for the War, at a time when we had our Quota in *Flanders*, *Spain* and *Italy* compleat. So that upon a modest Computation, Five or Six Millions remain in my Lord Tr——rs Hands, or else are gone away in a very unaccountable Manner to any common Judge, who knows no Secrets, and cannot tell what

what Pensions are paid. But I, who have the highest Esteem of my Lord Tr——rs Prudence, am apt to think, that this is one of the greatest Policies of his Life; I mean, to make the Nation give as much as they cou'd, and the Allies do as much as 'twas possible, they shou'd, and when both Friends and Foes imagine us incapable of doing any more, to surprize them with Five or Six unheard of Millions, concealed in an unheard of manner. Certainly, every wise private Man keeps a large Sum by him, to answer extraordinary Emergencies, and sure it is more necessary to do so in the Case of the Publick. Supposing then, that there is such a Sum in the Treasury; I have before shewn you how advantageous it wou'd be to us to reduce *France* lower; but if there be no such Sum there, it is better to pay great Taxes for our Land, than to have none at all, which will be the Case, whenever the Pretender comes in; since to have no Land, or hold it in a precarious manner, amounts to the same thing.

Dari. Sir, I can't think that there is so great a Sum in the Treasury, as you mention, and yet I do not see how there can be a less. If there is such a Sum, I confess, I wou'd be for going on with a War against *France*; but otherwise we are too Exhausted a Nation, and that we owe to the Late Ministry, who have run us thirty six Millions in Debt.

Scud. Ay, and had they staid in much longer, wou'd have robb'd us of Thirty six Millions more, to fill their own Purses. But my Lord of *Oxford* came in good time to deliver us from their Ravenous Hands, and restore the Nations Credit that was gone; and therefore come here is a Bumper to his Health; and I'm told he'll take a Bumper himself, Faith I love such honest Ministers.

Phil. Daribens, I am of Opinion that Taxes for another year will pinch, but Men must suffer, when it is necessary; we often cut off a Limb to prevent a Gangreen, and bear a little Pain,
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to prevent a greater, and so now we must bear with the Oppression of Taxes to prevent the more dreadful Oppression of Tyranny and Popery. As to the Debts of the Nation, they are owing to several Causes, First, that a long War naturally produces that Effect, nor are we the only Nation that is by it involved in Debt, since *Holland* is much more so than we. But the Chief Cause of our being so deep in Debt; was, that all King *William's* Time, funds were given for much more than ever they Answered, and always too late for the Occasion. However as a Servant that's turned away, must be the Thief that Stole whatever is missing in the House, so the Late Ministry must bear the Load of all the Debt incurred before or since their Administration. But pray, *Daribeus*, may not I flatter my self, that I have made a *Whigg* of you, for you seem to be much of my Opinion as to Foreign Affairs.

Scud. Dont you flatter your self so; for I assure you *Philologus*, the Parson is too Stanch an Oxonian ever to turn *Whigg*, shou'd they be ever so much in

the Right. But come here is a health to *Oxford*, and Prosperity to all the Colleges there, especially to mine, which was *Hartball*, and I love it with all my Heart.

Dari. Phililogus, I will tell you my Sentiments, and then leave you to Denominate me what you please. I am convinced, by what you have said, that we are engaged in a Just and Necessary War, that the signal Victories we have obtain'd, are Declarations that Providence approves our Cause, that the End of this War, is to reduce *France* so low, that she may no more be able to disturb the Peace of *Europe*; and that this End can never be compass'd, unless *Spain* and the *Indies* are taken out of the Hands of King *Philip*. I see that the Emperor and the *Dutch* are too good and too faithful Allies, to be abused or broken with; and I am of Opinion, that all our Hatred to the *Dutch*, proceeds from a Hatred to the Protestant Succession, whose Guarantees they are, as our Love to *France* does from a Love to that Family, which is maintain'd

tain'd at *St. Germans*. But I cannot believe, how much soever it may be talk'd of, that we shall enter into a War with *Holland*; that is an Enterprize too hazardous for any Ministry to undertake.

Phil. I shall always count Talking a Step towards Acting, and I am sure the Party now uppermost talk very confidently of such a War; and a Book was lately Printed to prove it reasonable, which Book was Written, as I am inform'd, by the Direction of very great Men. I remember a Story of King *James* the first, which is not very Foreign from the Purpose.

He was one Day under the Barbers Hands, who while he was shaving under his Throat, said that he wonder'd that in none of their Plots, they had hired him to kill his Majesty, for that he cou'd do it with the least flant of the Razor, and never be suspected of having designed it. The King who was naturally very fearful, beshit his Breeches upon

on this Occasion; but durst not say one word, till the Barber had done his Work, and then he told him, *Man ye mun shave me ne mere, not that I believe that ye design to cut my Throat, but the Deel that put it i' your Mouth may put it i' your Heart.* And now let me tell you, *Daribeus*, what you have hitherto declared to be your Opinion, is conformable to the Sentiments of all the Whigs.

Dari. I confess, I entirely agree with them and you as to Foreign Affairs, but I believe, I shall differ from you very much with Relation to Affairs at Home.

For I think, the Duke of *M.* has done great things for us, but has merited his Disgrace, by his Behaviour towards the Queen, which to say no more of it, seems to me, to have been very insolent. I do believe, that the Whigs are Enemies to our Church and Monarchy, Promoters of Atheism, Prophaneness and Immorality, and that upon all Occasions, they are ready to shew the highest Degree of

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of Contempt and Hatred to the Clergy. I think, they shew a Republican and Schismatick Spirit in all their Actions, and out of a Spleen at our Churches Discipline, encourage the Sectaries, and endeavour to encrease their Number. This I suppose will make you call me a Tory, but I hope you will allow me to be an honest one, since I am not for trusting the King of *France* as some Great Men do.

Phil. You are mistaken, they do not trust him, for they have ready Money; but since you have thought fit to lay together all the Accusations, which the Tories bring against the Whigs; I shall beg leave to separate every Article, and by that means, I hope, I shall be able to convince you how much you are imposed upon by false Glosses and Representations.

The first Point, which you affirm; is that the Duke of *M*'s behaviour to the Queen, has deserved those Disgraces that he has met with; now I confess I am of Opinion, that
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he has merited the greatest Honour and Respect, that can be paid him.

When God for our Sins took away that Excellent Prince King *William*, whose loss has been severely felt. This good Queen succeeding, made Choice of the Duke of *M.* to Command her Troops, which he did with so admirable a Success, that eight such Campaigns, as he has made, are not to be met with in any History Ancient or Modern. It was he that saved the Empire, when the Troops of *France* were upon the Point of invading it, and had a perfidious Elector ready to assist them in compassing their pernicious Designs. After this, when the Encroachments of the French Troops in *Flanders* gave *Holland* just Cause of Fear, he drove them back by a great Victory, great in it self, but much greater in its Consequences. He has since taken so many Towns and reduced so vast a Tract of Country there, as wou'd surprize any Man, especially if he observ'd with how great Strength the Towns are Fortified, or if he considered

sidered how long a Siege they endured when the French King took them. The Parliaments all along, till very lately, even the Tory Parliaments were so well satisfied with his Conduct, that they never failed to receive him with the highest Applause. The Battle of *Blenheim* was thought so prodigious an Action, that neither the Queen, nor the Parliament cou'd expect to escape the Censure of Ingratitude, unless they decreed some Monument, to transmit the Memory of so famous an Exploit to Posterity, and for this Reason an Act was pass'd for building *Blenheim House*.

Scud. I wonder they shou'd not have rather given him a House for the famous Battle of *Hodgstead* for that seems to me the greatest Action.

Phil. Sir, give me leave to talk without Interruption.

Scud. Ay, ay, with all my Heart, so you will give me leave to drink in the same manner, and so to begin here's to you.

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Phil.

Phil. To recount the Duke of M's many Successes may be interpreted as reckoning up so many Crimes to those who used him ill, and therefore I shall only add, that he was as famous in Peace as in War, and had carried on the Negotiations of Peace in so wise and cautious a Manner, that *France* had no Room for her usual Tricks and Equivocations. When on the sudden, black Clouds began to darken this Sun of *Brittain*; Ambition and Avarice, two Vices as contradictory as black and white, were laid to his Charge. He was accused among the People, of a Design to make himself King, and 'twas said that for that Reason he had been currying Favour with the Soldiers, when at the same time, he was accused before the House of Commons of having stole the Bread out of their Mouths. It was said too, that he prolonged the War, that his own Salary might continue longer, but no Sign of this ever appear'd, unless you call beating the Enemy a way to prolong the War. I am sure it was not
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the way to procure us such a Peace as we are likely now to have. Some Men thought the Duke of *M.* was like the famous *Palladium* at *Troy*, and that *England* cou'd never be ruined whilst he remained in it, and this made those ambitious Men resolve his Ruin, that they might accomplish that of the Nation. Here was the Root of all the base Calumny, that was every Day heap'd upon him, which was always in Generals, because no Particulars cou'd be found.

Scud. Or else because he was a General himself.

Phil. Pray, Sir, dont disturb me. 'Twas plain, I say, that the only way to rise as an Author, was by abusing the Duke, and this made all the mercenary Pen-sellers, such as *At---*, *Pr---*, *Sw---* and *D---* fall upon him without Honesty or Decency. They invented Lyes of him, and spread them about, some in Weekly Papers, and others in Pamphlets, and the Men who hired them to this base Work, were industrious

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enough

enough in dispersing them over the whole Nation, whilst the Answers to them lay neglected like the Duke, whom they defended.

And thus the Reward, that this Deliverer of our Nation met with, was that the Lyes spread about of him were every where believed, though they carryed on them the Stamp of the *Father of Lyes*, and were dispers'd by his Agents. And indeed the Clergy shewed a commendable Zeal in reviling the Man, who had saved them from Popery; No Country Curate but open'd his Pipes, and loudly exerted himself against a Man, whom he was to be prefer'd for abusing. If any Body defended the Duke of *M.* he was a Schismatick and a Presbyterian.

And thus the Clergy, like *Powel* the Poppet Show Man's wooden Images, were the Instruments through which, one who has as crooked a Mind, as *Powel* has a Body, spoke his Malice and vented his Spleen. And now *Daribeus*, let me hear any
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one Particular by which the Duke of *M.* has merited his Disgrace.

Dari. Sir, I acknowledge the Duke of *M.*'s Services are very great, and such as might plead a Pardon for any other Crime; but his Behaviour to the Queen justifies all the ill UfUAGE he can have met with. For two greater Insults, I think, were never offer'd to a Sovereign, than the making the Queen part with Mr. *Harley*, so much against her Will, and the hindering her from giving Mr. *Hill* a Regiment. Justify these Actions if you can.

Scud. Ay, but I am told besides that the Dutchess of *M.* used to Laugh at the Queen, and Jeer her even before Company, and that is very provoking, I know by my self. But pray, now did not the Duke of *M.* deserve to lose his Head, for not Marching directly to *Quebec* after the taking of *Tournay*.

Phil. Daribeus, You have instanc'd in the two most exceptionable Parts of
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of the Dukes Life, but though at first Sight they seem unjustifiable, yet even these upon Reflection will vanish and appear to be no Crimes at all.

The first of bringing the Queen to discard Mr. *Harley*, was no more than any Minister wou'd have done upon the like Occasion. At that time one of his Clerks was hanged for high Treason, or because he was not designed by Fortune for an Earl; and Mr. *Harley* was accused himself of great Negligence, nay it was then believ'd, that he had left his Papers in so careless a Manner, that *Greg* knew the Secret of *Toulon* two Months before it was Executed. In short, by the Enmity that was grown between the Duke and him, it was impossible that they shou'd act amicably together, as the Ministers of State ought to do. Upon which, the Duke of *M.* offered the Queen her choice of himself or Mr. *Harley* to serve her, *then* our Wise and Good Queen preferred the Duke of *M.* and I believe no Body cou'd blame

blame her Judgment, since by what Means direct, or indirect, she has been brought to think so much worse of him, I cannot tell. I am sure he is still the same Noble General, that has preserved her upon the Throne, and kept out the Pretender, by his many and great Successes.

This I think might excuse his Boldness, in pressing the Queen to turn out a Minister, who since has shewn himself more plainly, and is not without a Cause become the Admiration of all *Europe*.

The second Point, in which you blame the Duke of *M*'s Behaviour to the Queen, was in hindering her from giving a Regiment to Mr. *Hill*. This I confess sounds very Harsh and Imperious in a Subject; But you are to consider, that a General will be able to do but very little in an Army, unless he is thought to have Credit at Court. His Encouragements, to the Soldiers and Officers of being advanced if they be
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have themselves well, will signify but little, unless they are always made good by the Sovereign. And if the Merit of one Man be more signal than that of another, and yet the less deserving Man by some other Interest is put over his Betters Head, the Generals Authority will be very much lessen'd by it.

This was the Case then, and this made the Duke press that *Hill* might not have the Regiment, because he thought another Colonel had deserved it better. And therefore it was highly reasonable, that either the Dukes Commission shou'd be taken from him, or else that he shou'd be supported by the Court, so as to maintain the Respect and Submission due to a General. For had he behaved himself otherwise on this Occasion, he must have expected Insults, Reproaches, and Contempt from that Army that he was to Command.

Dari. I can't but think that he might have dispensed with Rules,
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in a Case where his Sovereign had a Mind to Gratify a particular Favorite.

Phil. You cannot imagine how necessary those Rules are to the Maintaining the Discipline of an Army, but I will give you a Familiar Instance, that may serve to Justify the Duke of *M's* Peremptoriness, if you'll suppose the Cases parallel. A Gentlewoman being fond of her Son, sent him to School, with a Charge to the Master, that he shou'd place him immediately up in the first Form, the Master reply'd, that he cou'd not place him there, unless he past through the other Forms, and indeed else the Boy cou'd never be fit for it; She sent him Word, she expected that her Boy shou'd be in the first Form; He sent her Word back, that he had so great a Respect for her, that he shou'd be mighty Glad to teach her Son, but if she insisted on his breaking the Rules of the School for him, he cou'd not do it, but desired her to find some other School Master

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that wou'd. In this Case I do not doubt but you will agree with me, that the School Master was much in the Right, and to my Judgment, the Duke of *M.* seems to have acted in the same Manner, and on a like Occasion.

Dari. Well, but pray if the Duke of *M.* is so Innocent as you represent, and so very able as all Mankind will allow him to be, why is he not employ'd, or if not employ'd, why is he not better Used?

Phil. The Reason, why they dont employ him, is because he is not of a Cringing, Obedient or Submissive Temper. If he had been in the Field and Orders had been sent him not to Fight, nor Act in Concert with his Friends the *Dutch*, he wou'd Write to be recall'd immediately. He cou'd never bear to be at the Head of an Army, and not know the Secret of what he was to do there. And he wou'd in all probability have Beat the *French*, though it might have Ruined the Schemes
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of Peace, if he had done it. In short, he might be very Refractory and as already has appear'd, he wou'd be so Base and Covetous as to refuse *French* Gold. From which Reasons, it appears, that he was no fit Company for the Present Ministry. Now as to his being ill Used and Reviled, that is done in order to Justify his being Discarded; 'Tis to give a plausible Reason for that, that so many Lies are spread about of him, which are too much encouraged and believed, encouraged by Knaves, and believed by Fools. For were he not belyed, he wou'd be almost adored, and we shou'd see his Enemies dragg'd at his Feet by an Incens'd Mob; which I hope will be their Fate e're long; unless Fortune has reserved them for a further Honour, and designs to make them Knights of the Order of St. *Johnston*.

Dari. What Order is that, for I never heard of it before.

Phil. It is a *Scotch* Order, which has one particular Ceremony diffe-

rent from all the other Orders, which is that the Knights of this Order, instead of wearing their Ribbon by their Side, wear it about their Neck.

Scud. Gad so, then a Man that is hanged may be said to be of that Order. But come here is a Bumper to the Duke of O's Health.

Dari. Sir, By what you have said, I am convinc'd that the Duke of M. is a greater Man, than I before thought him. For though I always esteem'd him as an Excellent General, yet I never thought him a good Subject before. I wish he were our General still.

Phil. It is a Common Proverb, *that when the Fish is caught, the Net is thrown aside*, but we have thrown our Net away before we had caught so much as one *Gudgeon*. However, since it has been done by our Superiours, we must acquiesce in it.

Dari.

Dari. I wish you cou'd clear the Body of the Whigs, as well as you have the greatest Man amongst them, for I shou'd be glad to be in every thing of your Opinion.

Phil. I am desirous you shou'd, and therefore shall proceed to answer the next thing that you laid down; which was, that the Whigs were Enemies to the Church. It must be allowed they frequent the Places of Worship as often as the Tories do, and believe themselves with as much Reverence, when they are there. Nor are they more noted for the fashionable Vices of the Age; so that it cannot be said that they are more irreligious than their Antagonists; but why need I mention this, when being for Religion and for the Church, are such different things. Therefore before I go a Step farther, explain to me, what you mean by a true Church-man.

Dari. Sir, I take a true Church Man to be one, who is zealous to
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maintain all the Rites and Ceremonies, that the Church has appointed, and wou'd not part with them on any Score. Such an one is earnest in his Endeavours to bring the Dissenters over to the Communion of our Church, whom on the contrary, the Whigs encourage in their Separation, and endeavour not to lessen but encrease their Number.

Phil. Daribeus, The Whigs are as much in earnest to bring the Dissenters over to the Church, as any Tory can be. Indeed they differ in their Methods. The High Churchmen think that they must abuse and threaten them, and sometimes force them in by Severities. The Low Church Men think that it is much better to use them with Tenderness, as remembering that they are Protestants as well as we, and that they differ from us only in a few, and those none of the most important Articles of our Worship.

They are of Opinion, that mild Usage is not only the most Christian
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but also the most Effectual method, of bringing over the Dissenters, whereas Persecution is the Infallible way to widen any Breach. But it cannot be said, the *Whiggs* Encourage them, when they publicly profess they think them in an Error. Indeed they take it to be their Duty to shew more favour to the Presbyterians, who allow our Worship not to be Sinful, though they think their own more perfect, than to the Papists, who declare us all Damn'd for our Separation from the Church of *Rome*. We have more cause to apprehend Danger from a Church, that still has far the greatest part of *Europe* under its Government, than from a few deluded Sects here, that only desire Permission to serve God their own way. Believe me, *Daribeus*, the Reason why we are called Enemies to the Church, is nothing more than because that is a plausible cry, and may serve to vilifie and lessen us in the Eyes of our Countrymen.

'Tis as formely, those cry out *The Temple of the Lord*, that have nothing
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less in their Hearts, though they have nothing more in their Mouths, a Zeal for the Church is a very specious Cloak to hide a Zeal for a Place. Hypocrisy will always pass for the Height of Religion, whilst those who pretend to no more than they have, will be called Prophane. The truth is, the *Whiggs* are are not Hypocrits they declare that they prefer the Church of *England* to any other Church upon Earth, but yet cou'd be contented, if some of its Ceremonies, which are to Superstitions were Abolished. They are not of the Opinion of a certain Clergyman in *Wiltshire*, who having Married a Wife with some Faults, as what Woman indeed but has Faults, wou'd not take any Pains to Correct them out of a Scruple that he had, that since he had taken her for better for worse, he was in Conscience bound to keep her as bad as he found her.

Dari. Is it not plain that they are so far from being for the Church that they Encourage Atheism and Impiety, are not the Club of Infidels

fidels supported by the Whigs and carefs'd by them?

Scud. Gentlemen, You have talk'd very much of the Church, and therefore pray give me Leave to shew my Zeal for it, by a hearty Glass to its Health.

Phil. Daribeus, I must tell you, that Infidels are no more encouraged by the Whigs than the Tories. For either Side, if they meet with a sensible pleasant Man, though none of the most Moral or Religious, are apt to encourage the Man, though they may not approve of his Principles, or way of Life. For shou'd a Man of loose Principles understand the Business of the Treasury in Perfection, if he is advanced to a good Post there, it is not his Irreligion, but Skill in Treasury Matters, that is then encouraged. But I own that shou'd a Divine write a Book, such as *The Tale of a Tub*, which is a Banter of all Religion, if he shou'd get Church Preferment after that, I shou'd think that then his Impiety was fa-
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voured, and shou'd call those who advanced such an One, the Supporters of Atheism and Prophaneness.

Dari. Supposing I shou'd yield you up this Point, and confess that both Parties act alike in Encouraging Vice; yet I must insist upon it, that the Clergy meet with a much greater Degree of Respect from the Tories than from the Whigs, who are glad to meet with any of our Order, whom they can Laugh at, or Ridicule.

Scud. Ay, 'ay, You Whigs Contemn the Clergy, and I have often observed at *London*, that a Whig will never give the Wall to a Minister. But come, here is Prosperity to the Clergy.

Phil. Whenever you tell me of a Whig, that treats a Sober, Modest, and Discreet Clergyman ill, then though he is of my own Party, I will agree with you, that such an One is a Villain, for then he abuses a Function, to which we owe Respect

spe&ct and Honour: But if the Minister, as most of your Country Curates do, comes to the Squires House, and there gets Drunk, and by his scandalous Behaviour, Disgraces his Order, it is a Respe&ct to his Gown, that makes a Whig treat such an One with Dishonour.

Pray do you think it a proper Sight, to see a Man whose Duty it is to Preach up Vertue to others, practising the direct Contrary himself? To see the same mounted up in Timber on *Sunday* to teach his Audience how they ought to serve God, and getting Drunk all the rest of the Week to serve the Devil? Can any one, that has the least Respe&ct for the Clergy bear such a Sight without Horour? From whence you may perceive, that 'tis the Tories, that ought to be accused of despising the Clergy, since they are never so well pleased, as when they have a Clergyman in their Company, inspired by the Force of Liquor to talk Nonsense and expose himself. These are the Men, whom you cry
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up, as Lovers of the Church, when they delight in seeing the Pillars of it totter; while the Whigs are accused of Contemning the Clergy, only because they wont make them truly contemptible.

Scud. Sir, I do not love Arguing, but my quondam Tutor affirmed to me, that a Bumper was very Orthodox, and therefore here's to you.

Dari. Sir, I confess I never heard so much said in Justification of the Whigs before; and truly I believe, the Tories receive no Clergyman with Respect or Kindness, unless he is of their Sentiments; so that it is not his Function but Principles, that they value. For I believe a Whig Curate wou'd pass his time but ill with a Tory Squire.

Phil. Your Observation is very just, and from it you may be convinced, that they value you only, when you will be their Tools. And now if the bad Lives of most of the Clergy, their cringing and sneaking basely after Preferment, and seeking it by
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all means direct or indirect; if their Heat and Pride so unsuitable to their Office and to the Example of him, whom they ought to Preach; if their Folly and Vices have rendered the whole Clergy odious amongst some Men, who swallow things by the Lump and call them all Rogues, because they know too many that are so; you must excuse it, since there has been such Cause given for a Clamour against them. But I assure you, that the Wise and Honest Men amongst the Whigs, are so far from being of this Mind, that they rejoice to find a Clergyman of a good Character, and are ready upon every Occasion to testify, how much they Honour and Respect him. Such Men amongst you are very rare, and therefore the Generality of the Clergy meet with Contempt from all the World, as well as from us.

Dari. I am apt to think, that had our Behaviour been better, our Treatment from the Whigs, wou'd have been so too, and I am convinced that the Lives of the Clergy have occasioned

sioned all the Contempt that is paid them.

Phil. 'Tis certainly so, and for a farther Confirmation of this Truth, let me intreat you to read over *Eachards Grounds and Occasions of the Contempt of the Clergy and of Religion.*

Dari. I am entirely satisfyed as to this Point already; and now I intreat you to answer my last Objection to the Whigs, that they are Enemies to all Monarchy, Rebels, Deposers of Kings, and Republicans, all which Names the Tory Party bestow upon you Whigs.

Scud. Ay, tis plain they are Men of *Antimonarchical* Principles, for Dr. *Sacheverel* has said so in his Sermon at *St. Paul's*, and I'll believe him.

Phil. Daribeus, I confess that the Tories give us all those names which you mentioned, but it is with little Reason. For we are ready to testify our Zeal for our Sovereign, and are as punctual in our Obedience as any Subjects can be.

be. We think our selves happy in a Constitution that gives us a King, but guards us from a Tyrant. We are of Opinion that good Princes are the Ordinances of God, and we think that according to *St. Paul's Rule*, they are not to be resisted, so long as they continue, *the Ministers of God to us for good*. But if an ill placed Pride or Ambition shou'd tempt our Sovereign to the Subversion of our Liberty, or to the Alteration of our Religion, we think it a Christian Duty to preserve those Blessings of God by a vigorous Resistance. We pretend not to a Loyalty without Bounds, or an Obedience without Reserves, we think such Declarations criminal and prophane; our Loyalty ceases, when our Prince turns a Tyrant, and our Obedience is reserv'd for some better Sovereign. We thank God with our Hearts and not our Mouths only, for the late glorious Revolution, which saved us from Popery and Slavery. We approve of all the means by which this great Work was brought about, and are ready upon any such Exigency to assert our Liberties in the same Manner. We do not think
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that Tyrants are by Divine Right, nor that the Laws of God oblige us to Obey a Prince, that shews no Regard to the Laws of the Land, though bound by his Coronation Oath to preserve them inviolable. We are not the Deposers of Kings, but of Tyrants, nor do we ever rebel, though we may resist a Prince, that rebels against our Constitution, and attempts to make us as miserable a Nation as *France* now is. We can find no Right by which a Popish Prince ought to reign over a Protestant Country, and we shall look upon those as no better than Rebels, that wou'd give a helping Hand to such a Cause. We think the Parliament is our Security, they as the Guardians of our Liberties are to concur with our Sovereign in all publick Resolutions. They are the Supreme Power of the Nation, and them we shall always submit to; unless like a *Swedish* Parliament, they give up our Liberties. But though we think Resistance is lawful, yet we wou'd practice it only in a Case, where the Evil of Confusion, was less than the Evil the Prince was bringing upon us.

Dari.

Dari. Sir, this is a little more than Sir *Simon Harcourt* has said in his Speech for Dr. *Sacheverell*; sure the Whigs are too mutinous a Set of Men to stop here.

Phil. Mutinous! I will maintain it, that the Tories, though their Principles are so submissive, and tho' they declare unlimited Passive Obedience to be the Duty of a Subject, have mutiny'd oftener, and upon less Provocation, than ever the Republican Whigs did; and though they are continually teaching others, that they owe an unreasonable Obedience to their Sovereign, yet they cannot be brought to pay him so much as a reasonable one, when he acts against their Inclination, or Interest. I might give you several, but I shall confine my self to two Instances of Tory Resistance, which no Whig pretends to justify.

When King *James*, of unfortunate Memory, first came to the Throne, his Intentions seem'd to be, to enjoy

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his own Religion, without imposing it upon the Nation, till the Tory Addresses, from all Parts of the Kingdom, flatter'd him with Promises of so entire a Submission, and such a servile Obedience, as made him imagine, he might venture upon any Thing; but he found himself much deceiv'd, when he trusted to such Expressions of Loyalty; for the Tories join'd against him, almost to a Man, and invited the Prince of *Orange* over, even before King *James* had struck at the Fundamentals of our Constitution, and had only invaded the Priviledges of a private College at *Oxford*, which was the first Place that deny'd him, that Obedience which they had decreed him.

But the most flagrant Instance of mutinous Resistance, that ever was, and that where there was not the least Shadow of Oppression, was about three Years ago, when that empty and therefore noisy *Tool*, Dr. *Sacheverell*, was brought to his Trial, for endeavouring to blacken the late Revolution, and for abusing the late
Ministry;

Ministry : What Mobs did the Tories raise to vilify and insult the Queen and Parliament, by applauding and caressing a Criminal then at his Trial? And when he was found guilty by the House of Peers, with what Mobs and Bonfires was he receiv'd through many Parts of *England*? They shew'd as much Respect to this Wretch, as they cou'd have shew'd to any of the Royal Family, or even to the Queen herself, had she taken a Progress: And all this was not out of an Esteem for the Man, who had nothing to recommend him but Impudence, but only to insult the Legislature that had condemn'd him. Alas! had the House of Commons taken no Notice of him nor his Sermons, they wou'd have met with the ordinary Fate of such *Grub-street* Productions, and have become,

Martyrs of Pyes, and Relicks for the Bum;

And he might have preach'd on, at *St. Saviour's* in *Southwark*, unknown to any besides his *Oxford* Compa-

nions and his Long-ear'd Parishioners.

And now with what Face will the Tories set up for Passive Obedience, after so rebellious a Proceeding? Is this their Loyalty without Bounds, and their Obedience without Reserve? Can they, after all this Tumult for a Criminal, that was condemn'd by the Legislature, and whose Condemnation the Queen, in her last Speech to that Parliament, calls a necessary Prosecution, pretend that they will pay an unconditional Obedience to their Sovereign? Is this the Behaviour of Men, that are to suffer the greatest Hardships from the Supreme Power, without ever repining? Is it not plain, That they promise more than ever they will perform; and like the *French King*, offer Mountains to the Queen, but like him, at the same Time, mean Nothing by it? I leave it upon the Whole to your Judgment, which are the best Subjects, the Whigs, who declare for Resistance, and yet almost never practise it; or the Tories, who declare against it, but are always practising

sing it, unless they themselves are in the Government.

Dari. It is much like a Case put in Scripture, of a Father who sent two Sons into his Vineyard ; the one said, I go, and went not ; and the other refus'd to go, but afterwards went, and there our Saviour declares the Latter, the most dutiful Son ; and now, *Philologus*, I do from this Minute profess my self a Whig, though for such a Declaration I should be forbid a certain Collonel's House in the West, and preach in this Vicaridge all my Life.

Phil. You have Reason to expect such Usage from that Militia Colonel, you mention, if a Story I have heard of him be true, that meerly on the Account of Party, he turn'd a worthy Gentleman out of his House, who came to see him ; truly I can scarce think that, a Person of Fortune, or any one, who had the least Pretence to Gentility, cou'd be guilty of so mean and unworthy an Action, and so very contrary to the Rules of Hospitality.

I am .

I am inform'd, he has a great Estate, but am sure he has little Sence and less Manners ; for when *Insolence* is join'd with Riches, it is the most certain Sign in the World of a poor and base Spirit, and an infallible Token of want of Brains ; and though he may be cry'd up by his rustick Tenants and Neighbours, yet the Purse-proud Clown is no more than an Ass with gold Trappings.

Davi. Well, but however I have a great Value for the Gentleman, as being a true Churchman : Yet I must own, that his Estate and Ignorance are thought pretty equal : But the Poet has set his Case out in a clear Light :

——— *omnis enim res*

*Virtus, fama, decus, divina humanaq; pulchris
Divitiis parent ; quas qui construxerit, ille
Clarus erit, fortis, justus, Sapiens etiam & Rex
Et quicquid velet*—— Hor. Sat. 3. Lib. 2.

Phil.

Phil. That is too true a Character of Mankind; but for fear *Scudiero* should not understand *Latin*, I will give you the Modern English of this:

How wise is Nature, when she does dispence

A large Estate, to cover Want of Sence.

The Man's a Fool, 'tis true, but, that's no
Matter,

For he's a mighty Wit with those who flatter;

But a poor Blockhead is a wretched Creature.

And no doubt it was on this Account, that *Crates* left his Money in the Hands of a Banker, with this Condition, That he should give it to his Children if they were Fools; but if they were wise, he should bestow it on the greatest Fool amongst all the People. Had our Squire been living, the Philosopher need not have gone far for an Heir; but as it is, Fortune has taken Care of her Darling, by giving him a prodigious Estate to supply his prodigious Want of Sence.

Scud.

Scud. I'll warrant you, this is Somebody, that has the biggest Estate in all the County. Let me see! Gadso, I'll be hang'd if you don't mean Colonel what d'ye call him, in *Dorsetshire*. I have heard some of the Whigs say, that he has *odd Ways* with him; but I think he is a sensible Gentleman, and I wont see him abus'd; for, facks, though I say it that shou'd not, he understands a Cock and a Horse the best of any Man in the West of *England*.

Dari. And I think that's the best can be said of him.

Scud. Is it so?—Why then here is the noble Colonel's Health with all my Heart and Soul.

Phil. Come, it begins to grow very dark, and therefore let us take a hearty Glass round, and like our Forefathers, tell a Story a Piece, and by that Time it will be an Hour fit to
part

part at. Do you begin, *Scudiero*, and I'll end.

Scud. Well then, I do design to tell a Story of somewhat, which happen'd not long ago.

Dame Dobson is my near Relation, a good Woman, but no Conjurer. She has Three of the best Farms in all the West of *Yorkshire*, and very well Stock'd it is with *Sheep*. She did employ one *John Freeman* to take Care of her whole Affairs. He is a very honest Fellow, I know him very well, and have drank many a Pot of Beer and Beer with him. My Cousin had a House-Maid at the same time in her Service, which was one *Mrs. Abigail Sweeper*, I have kiss'd her many a-times, but I never liked the Bitch, for she had drank till all her Face was Blotches, Pimples, and Carbuncles. Now *John Freeman*, you must know, found that Wench pilfering one Day, and told her Mistress of it, who being good-natured, continued to keep her in her Service,

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notwithstanding that she saw what a Cheat she was. This you may think, created a Misunderstanding between *Abigail* and him. *John Freeman* had managed my Cousin's Grounds for Eight or Nine Years so well, that the Crop was like to be thrice as large as ever it had been; and this made my Cousin love him very much, till one Day, when he was out of the Way, Mrs. *Abigail* told *Dame Dobson*, That he had stole half her Corn into his own Barn; upon this, my Cousin, who naturally is of a suspicious Temper, sent her Servants, and amongst the rest, one *Robin-Hood*, whom she had before turned away for a great Rogue, and Sinner *John*, to see what Corn of hers *Freeman* had in his Barn.

Robin-Hood and *Sinner John* came home, and said, That they had seen a Hundred Load there, and made my Cousin turn away all her old Servants, because they said there was no more than Ten Load there, and that was reapt from a Farm of his
own.

own. When *John Freeman* came Home from Plow, where he had been hard at Work, the *Dame*, by *Abigail's* and *Robin's* Advice, told him, That she had no farther Occasion for him. At the same time, *Robin* being sensible, that none of the Tenants wou'd swallow a Hundred Load, gave out, that he had cheated their Lady of Thirty six Loads, if not of more: Upon *John Freeman's* being turned away, *Robin-Hood* was put into the Management of Affairs, and Mrs. *Abigail Sweeper*, from being House-Maid, was advanced to the Post of House-Keeper. *Robin*, for the Three Years that he has been my Cousin's Chief Farmer, has put all her Corn into his own Barn, which by that Means is grown quite full; nor can he pretend, that 'tis out of his own Land, which is Morgaged for twice the Worth of it: So that my Cousin is in a fair Way to be ruined before she knows of it. Mr. *Hogen*, a very honest Neighbour of hers, sent her a Letter, in which he hinted to her in how great Danger she was, and how

she was abused ; but all the Thanks he received, was a Reproof for being so Sawcy as to advise his Betters, and a threatning to sue him in an Action of Scandal ; so that I expect by every Post to hear, that my Cousin is thrown into a Jail ; for till then, I fear, she won't be able to see her' Errours, and know her Friends from her Enemies.

Dari. Sir, It being my Turn to give you a Story, I hope you won't like it the worse for being taken out of the Scripture. *Asa* was one of the Kings of *Judah*, the Best if you look to the Beginning, and the Worst if you look to the End of his Reign. He had great Success against his Enemies, and was blest with mighty Victories over the *Egyptians* and *Lubins*. After which, he trusted so little to Providence, as to enter into a League with the King of *Syria*, who was the *Lewis* of that Age, against *Israel*, who were the same Nation with *Judah*, though they had distinct Governments. This Perfidious

dious League had been the Destruction of both Nations at that Time, had not God prevented it by taking away *Asa* by a Disease in his Feet, *in which he sought not to the Lord, but to the Physicians.* By his Death, *Israel* was saved for the Present, but this Perfidy was the remote Occasion of the Captivity of the Ten Tribes, which was very soon followed by that of *Judah*; whose Interest by that appeared to be *inseparable* from that of *Israel*. This famous History, I tell you, because the last Thing I have read; and you may find it at large in *Chronicles* the 15th and 16th Chapters. And now, *Philologus*, we all wait with very great Impatience for the Story, which you have promised us, which, as it is the last, will I doubt not, be far the best.

Scud. Before you tell your Story let's Drink, for I love a wet Story much better than a dry one.

Phil. I shall tell you a Story that's very short and very true.

About

About Twenty Years ago, at *Stratton*, near *Dorchester*, there lived an honest Farmer, whose Name not being material to the Story, we shall omit. Whether it was through Discontent, or any other Madness, this Farmer hanged himself; but his Man happening to come by, cut the Rope, and by that saved his Master's Life. After this, hanging Fits came on apace, and as often as the Old Man, in a frantick Mood, trussed himself up, *John* still attended, and with well-whet Knife, dissolved the fatal Noose. At a Year's End, by the Perswasions of *Nab* the Milk-Maid, (for the old Man loved kissing as well as hanging) poor Virtuous *John* was turned away, and his Master made him pay for those very Ropes he had spoil'd in the cutting him down. Which made, that the new Servant *Robin*, resolving to pay for no Ropes, let the old Gentleman Swing at his next hanging Fit; while *Nab* and he plundered the House.

Dari.

Davi. A very good Story indeed.
Well, Sir, it's late, and so good
Night.

Scud. Good Night, *Phil.*

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